

9
Sound and Sanctified Scholarship:

A N A D D R E S S

Delivered at the Dedication of the New Edifice of the

WESTERN UNIVERSITY OF PENNSYLVANIA,

On Tuesday, September 8th, 1846,

BY

DAVID H. RIDDLE, D. D.

WITH

INTRODUCTORY REMARKS,

BY

GEORGE UPFOLD, D. D.

President of the Board of Trustees.

PUBLISHED AT THE REQUEST OF THE TRUSTEES.

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1846.

At a meeting of the Board of Trustees of the Western University of Pennsylvania, on Tuesday evening, September 3th, 1846, it was unanimously

Resolved, That the thanks of this Board be presented to the Rev. Dr. RIDDLE, for his able and eloquent address delivered at the dedication of the new University building; and also to the Rev. Dr. UPFOLD, the President of this Board, for the appropriate remarks with which he introduced the exercises of the evening; and that a committee be appointed to request a copy of the Address, and of the Introductory Remarks, for publication.

Ordered—That Thomas Bakewell and Robert M. Riddle, Esqs. and Dr. Edrington, be the said committee.

Attest,

A. W. BLACK, *Secretary*.

INTRODUCTORY REMARKS,

BY

GEORGE UPFOLD, D. D.

FELLOW CITIZENS:—

THIS building, erected in the place of the former edifice on Third Street, destroyed in the memorable conflagration of the 10th of April, 1845, we are assembled to dedicate, if I may so speak, to the sacred cause of EDUCATION, in its highest branches. As introductory to the exercises of the occasion, it will not, I trust, be deemed inappropriate in me, from the official station I have the honor to occupy, to say a few brief words in relation to the past efforts of the Trustees in this important cause, and to their present purposes and expectations.

The Institution intrusted to our supervision, is designated in its charter a University;—"The Western University of Pennsylvania,"—to distinguish it from the time honored Seminary in Philadelphia, known as "The University of Pennsylvania." The name implies, strictly, a seminary of learning of the very highest class, embracing instruction in every branch of Literature and Science, and affording the most extensive facilities for the acquisition, not only of scholastic, but professional knowledge; a seminary of a kind, truth constrains me to say, of which, though there are many institutions in our country bearing the imposing name, few, and they in a comparatively imperfect manner, come up, in their provision for education, to the full import of the name, as exemplified in the Universities of European countries. With this name, the present Board of Trustees had nothing to do. It has descended to them from their predecessors in office many years ago. Had they had the choice, they would have contented themselves with a less ambitious, and indeed, a less embarrassing designation. But bearing as does the Institution intrusted to their care the title of a University, they announced their determination, at its re-organization in 1842, to make it, as far as possible, what its name implies. For this purpose, in addition to an English and Classical preparatory school, and the usual Faculty of Arts in the Collegiate Department, they instituted a Law School, for which the almost constant session of different Courts of Law in this city, was thought to afford superior advantages, and appointed a Pro-

fessor of Law in the person of an eminent member of our bar, who has recently been elevated to a seat on the Bench of our District Court; they established a Professorship of the Arts of Design, embracing lectures on the history, theory, and principles of Painting, Sculpture and their kindred branches, with practical instruction in the former art; to the chair of which they appointed a distinguished artist of Philadelphia, a native and formerly resident of this city; and they afforded the facilities of their Hall, and Philosophical and Chemical Apparatus, for the delivery, by the Professor of Natural Philosophy and Chemistry, of a stated course of popular scientific lectures, designed for the particular benefit of the artizans in our diversified manufactories. Their chief aim and endeavor, however, was to provide a course of collegiate education, and of instruction preparatory thereto, equal to the best in the country; and thus afford to the youth of our twin cities, and their vicinity, a seminary for *Home* education of high order; having this, among other advantages, the saving to parents and guardians, the great additional expense of sending their sons and wards to distant colleges, and securing to them, at the same time, the important privilege—a moral safe-guard of no trifling consequence—of domestic over-sight and discipline during their collegiate course. In carrying their plan into effect, the Trustees, besides insisting, as a *sine qua non*, on accurate and thorough instruction in the several branches of learning pursued in the University, made a degree in the arts strictly a reward of merit, to be earned by diligent study and thorough attainments; conferring it on no one, who, after a strict but impartial examination, failed to meet the standard of the extensive course of studies prescribed, whatever might have been the length of time passed in nominal preparation, and bestowing it on any one, however brief the period of previous study, who on a similar examination gave satisfactory evidence of sufficient proficiency. To this rule in relation to degrees, they have firmly adhered, and intend to adhere.

Under the faithful and thorough instruction of the Faculty of arts employed, and of the Professors in the other departments mentioned, the Trustees had the high gratification of seeing the plan adopted prosper, and the University making good progress in numbers and in scholarship, with flattering prospects for the future; until, the wide spread and disastrous conflagration of the 10th of April, which destroyed the University Building, with its entire contents, including its Library, a new and extensive Philosophical and Chemical Apparatus, many valuable paintings and specimens of art and mechanism, with a complete collection of the results of the Geological Survey of the State, just received from the Secretary of the Commonwealth, and begun to be arranged for use. It was a sudden and severe calamity, and seemed at first to threaten an

ture suspension of the exercises of the Institution, with little hope of speedy resumption. But rooms were fortunately obtained for the accommodation of the students, and the Faculty continued their labors, not, however, without encountering many and serious disadvantages. As soon as possible, a site was purchased for rebuilding, and about a year ago this edifice was commenced, which through the attention and exertions of the building committee, particularly of their faithful and indefatigable chairman, Dr. Edrington, has been completed on the very day specified in the contract, and in a substantial and workmanlike manner, which does great credit to the superintendent, Mr. McClelland, and to the skilful contractor, Mr. Kelly. The building is larger, more commodious, and far better adapted to its purpose, than the former edifice; affording capacious and conveniently arranged rooms for the preparatory school, the several collegiate classes, the law school, the literary societies, and other departments of science and art, which have been or may be introduced. Through the kind providence of God, the building has been completed without the slightest accident to any of the workmen employed. It has been paid for out of the funds in the custody of the Trustees, derived from an insurance of limited amount happily effected on the former building a short time previous to the fire, and from the proceeds of the sale of the former site; and is altogether unincumbered with any debt. In accomplishing this object, the Trustees have exhausted their funds; and to enable them to restore all the facilities for carrying on the work of education which they have lost, particularly to replace their Library and Philosophical and Chemical Apparatus, they have no other resource;—the present condition of the finances of the Commonwealth making an application for legislative aid, inexpedient, if not hopeless—they have no other resource, than to appeal to the liberality of their fellow citizens. This appeal will be made forthwith, by a committee appointed for that purpose, for without a Philosophical and Chemical Apparatus, instruction in those branches must necessarily be imperfect; and they indulge the confident expectation that their appeal will not be made in vain.

One event only, has thrown a cloud over the bright prospects with which the University commences its exercises in this new edifice. It is the bereavement it has recently sustained of one of its ablest, most devoted and efficient instructors, the lamented Professor of Ancient Languages, DANIEL STONE, Esq. who in the mysterious providence of God has been unexpectedly arrested in his career of honorable and useful exertion in the cause of education, by the hand of death. The Trustees sensibly feel the loss of his services, and particularly so, at this juncture of their affairs. The chair which the deceased so ably occupied, however, they have filled by the appointment of JAMES THOMP-

son, Esq. late Principal of the Ithaca Academy, in the State of New York, and a graduate of Union College. Professor Thompson brings with him a reputation for moral and religious integrity, ripe scholarship and great aptitude to teach, which entitles him to all confidence and respect. The Trustees anticipate no small advantage from his connexion with the University, and they bespeak for him the kindness and indulgence which are due to a stranger, until time has enabled him to commend himself by his acceptable services, to the approbation and esteem of its patrons and friends.

The Trustees regard the present occasion as one of mutual congratulation to their fellow citizens and themselves. Their efforts have been crowned with success beyond their expectations, and the future is bright and radiant in promise. They are not insensible to the Great and Beneficent Cause of their success; and to secure to the Institution intrusted to their supervision that Divine blessing, which it hath eminently enjoyed in its recent adversity, and without which it cannot be expected to succeed and prosper, before proceeding to listen to the address to be delivered by the Rev. Dr. RIDDLE, they invite this respected audience, to unite with them in an invocation of the continued blessing of Almighty God, by a venerable friend, long and honorably connected with the University, in former days, as a member of its Faculty, who has kindly consented to discharge this duty; the Rev. Dr. BLACK.

ADDRESS,

BY

D. H. RIDDLE, D. D.

WE cordially felicitate you, fellow citizens! especially of the Faculty and Board of Trustees of this Institution, on the occasion, which has called us together this evening—THE RE-OPENING OF THE WESTERN UNIVERSITY OF PENNSYLVANIA.

The 10th of April 1845, was a fatal and never to be forgotten day, in the annals of Pittsburgh! The morning sun, you well remember, looked down upon a busy, contented and happy population, engaged in the various pursuits of life. The minister was in his study; the lawyer in his office, or in the halls of justice; the physician on his errands of mercy; the merchant employed in honorable traffic; the manufacturer in superintending or elaborating the processes of princely wealth; the sturdy laborer was joyously sweating at his toil; even the car man, cracked his whip with glee, rejoicing in the flourishing state of business; and gentlemen of leisure, chatted at the street corners, all inapprehensive of coming peril!—the meridian, even, gave no intimation of danger. Yet that evening moon lighted a scene of almost unparalleled desolation!—Millions of property destroyed; thousands of families homeless; and one third of our city in ruin! Though months and almost years have passed, it appears to us yet, in frightful freshness: like the scenes of a terrible dream, burned in on the memory, its fearful incidents come back, whenever circumstances, association, or duty, lead us to dwell upon the event!

Amidst the varied ruins of that day, the seats of science, and the temples of the most High God, were not exempted. Literature and religion, contributed their ample quota, to the holocaust of that occasion. After demolishing warehouses and dwellings, the depositories of prosperous commerce, and the appliances and results of useful manufacture, not a momentary pause was seen in the fiery career of the conqueror, when his torch of desolation, touched, like so much tinder, the edifice devoted to the service of God, or the quiet pursuits of science! The University was consumed as remorselessly as the Monongahela House, or Bridge; the library, apparatus, lecture room, chalk and blackboard,

as the hogshead of tobacco, or the bale of cotton, the bag of coffee, or the tierce of brandy!! As the youthful student, the alumni, the President and professors, alive to classic reminiscences, walked where but yesterday the massive walls stood in their gloomy glory, they realized all that Æneas felt, when he said of his native city, "*Fuit Ilium*," There was the University!

But why should we or they say, There was the University, or allow at all that the University was consumed! The wood and stone, costly indeed, as we all have bitter reason for knowing, were consumed,—the mere brick and mortar, were in ruins; but the University, in the true sense of the term, was made of no such perishable materials, and was dependent on no such uncertain contingencies. The intellect, taste, and educational resources of the instructors, and the energies and affections of the corporation were untouched. The soul of the Institution, survived, the desolation of that day, like the Psyche of ancient fable, and as our present circumstances delightfully attest, has made for itself already another and a better tenement. The Phoenix has risen from the fire! Alas! since then we have lost a *Stone*,—an ornament of the University, and of society at large, inexpressibly precious to a chosen circle of friends, worth far more than the building which the 10th of April took from us. Could we bring him back we would cheerfully give this edifice which we have erected and are about to use, associated so vividly in every apartment with his memory and our incalculable loss!

The old University Building, was consumed! But as in numerous other instances in this world, good has come of the evil. The apparent calamity, after we recovered from its first stunning effects, has proved a blessing. The great fire has accomplished a result, which many have frequently and fervently desired. It has removed our institution, from a contracted street, and most unfortunate locality, to the airy and beautiful situation where we are now assembled! On the banks of the beautiful Allegheny, affording a panorama of singular interest and variety; presenting a prominent object, in both directions, to the eye of the approaching traveller, and though possessing indeed no very great claims to architectural elegance, (we were too poor to offer sacrifices to the Genius of architecture,) yet altogether better adapted to the purposes of instruction, arranged and furnished under the eye and special direction of the Instructors!

Thanks to our energetic building committee—as you have heard from the Presiding officer of the Board of Trustees—this edifice has been promptly prepared, and is now and hereafter to be devoted to the service of science; destined, we trust, also, to be the focus of whatever is liberal, refined and elevating, in the scientific and educational influences of our twin cities!

With the hearty approval of all concerned, we trust, we dedicate this building in all coming time, to the purposes of a *sound and sanctified scholarship!* May it never be desecrated or perverted, to another or less worthy object! While our Allegheny continues to roll by this structure her mountain torrent of pure and health-giving water, may the Western University of Pennsylvania pour forth streams of sound Literature, sanctified by the spirit of christianity; and when the Trustees and Professors, and present pupils, are all laid in the dust, as he, whose premature death we now deplore, may other generations perpetuate the great principles which we desire to secure by the re-organization of this Institution.

We believe that *sound and sanctified scholarship, is the true conservative principle of our age and country!* We say, sound and sanctified scholarship, not unnaturally divorced, or exclusively trusted, but inseparably and beautifully united. Let this be the motto of our University, in all coming time. This is our theme at its inauguration.

Our age and country is characterized, probably, by nothing more strikingly, than the general tendency to extremes of sentiment and action! Every thing good, is good in the superlative degree; every thing bad, is extremely so, without mixture or mitigation! We see every where, on all subjects, strong antagonisms of thought and sentiment. According to original idiosyncracies, early acquired taste, peculiar educational biases, associations in life, chosen sympathies of study, or standards of excellence, men range themselves under the extremes of opinion in all the great interests of human life! Here, for example, are the believers in, yea the idolators and slaves of the spirit of progress; on principle, unwilling, and, possibly, from acquired habitudes of accelerated velocity, unable at any time to stand still—though the tempest of revolution they have raised, but cannot lull, is sweeping all before it. Here again, are the devotees of stability and order, the worshippers of the permanent, the eulogists of the antique:

"Dilator, spe longus, iners, avidusque futurum
Difficilis, querulus, laudator temporis acti,
Se puero, censor, castigatoreque minorum."

They refuse to go forward, or take part in any revolution, however desirable or indispensable, though the canker of age is destroying all their cherished institutions, and the rust of inaction creeping over all their energies! Here, again, the patrons of agrarianism, radicalism, and Fourierism, every newly invented form of human folly, and nicely gauzed system of human filth, *in joyous unison*—and heaven revealed harmonies, set themselves up as paragons of social perfectibility; and there are honest men, of weak nerves and timid hands, sighing for the good old times which never, in the nature of things, or the plans of God, can return, of

passive obedience and non-resistance, official dignity and adventitious influence; deeming this the only counteractive of these latest and most approved editions of human excellence! Here, one set of men, with every outward appearance of sincerity, with obtestations which add perjury to falsehood, if they are not honest, are carrying democracy to the *Ultima Thule* of mobocratic demands; setting up the individual will, or temporary passions of the populace, as *Lex Suprema*; teaching the mass to gnash their teeth on officers, and institutions of government, as so many unnecessary and unjustifiable restraints on Human Liberty; advocating the general division of the soil, the levelling of all orders and distinctions, the real "Jack Cade" system of things, on the broad platform, which stretches from one ocean to another!!! And then on the other hand, men from the instinctive abhorrence they cherish towards such ultraisms, unconsciously imbibing a growing disloyalty to republicanism; an inward fondness for the staid institutions, and age-ennobled customs of other countries, an antagonism to the mobocratic extreme, amounting practically to kindness towards despotism!!! So, in philosophy, we have men who go, with all their souls, for the common sense and practical, making an oracle out of Bacon. And then others, who will know nothing among men, but the ideal and transcendental—whose chosen habitations are in the high Empyrean, and whose careering is ever in the clouds—and who try to verify in their own persons, the metempsychosis of Plato!! In Education, we have the exclusive and sometimes rabid advocates of the *Utilitarian*, ready to banish the classics, and vandalize the Academy; and then again, the ultra æsthetic, whose plans if carried out might make accomplished philosophers, but leave them utter fools for all other purposes of life! In religion, there are whole sections of the church militant, who would treat man as if he were all spirit, and who contend that his senses, his taste, his sympathies and his social nature, ought never to be consulted in the adjustment of articles of faith or modes of worship; they would

"Draw a rough copy of the Christian's face,
Without the smile, the beauty, or the grace!"

While others would make him all body, bend him to forms, and fetter every act and aspiration of his free spirit, in the swaddling bands descended from hoary antiquity; either idolators or iconoclasts of all the monuments of other ages! One side magnifying immeasurably, the individual and subjective; the other, the generic and the objective.

Such is the mental topography which meets every intelligent observer, who looks on the broad theatre of the age! Such, in miniature, may be seen represented in almost every community of our land!! This state of things, eminently demands some conservative principle. We

desiderate greatly, something which will guard against extremes on both sides, and yet secure all that is excellent in either. Whatever has been gained hitherto, in the way of real advancement in our world, has been by a practical resolution of these opposing forces, in the persons of eminent and extraordinary individuals, or in the general spirit of an age or country; and the ultimate ideal of perfection, which, after the long cycles of alternation, in our world, we are warranted to anticipate, will most probably, instrumentally be brought about in the same way. Where shall we find such a conservative principle, guarding us alike from Scylla and Charybdis?

Amidst the tumults and anarchical tendency of our age and world; at a period when emphatically extremes beget extremes, and the fury of fanaticism on the one side, and the fooleries of antiquated authority on the other, alike repel each other—when men committed to the tides of popular opinion, as they flow on higher and higher, or ebb back in proportionably violent regurgitations, without interior resources of stability, will inevitably be carried beyond the bounds of propriety; where shall we find, or how shall we form men, to meet the crisis accasioned by the interaction of these extremes? Men, who will be *the advocates of progress*, without permitting every thing, that time has consecrated or use approved, to be turned upside down to appease the insatiable maw of the monster of modern revolution! Men, who will be the friends of equal rights, and the general diffusion of civil blessings, and yet be strong to expose the follies, and the filth, of all modern schemes of social Reform. Men, who will regard and try to secure the rights of the masses and yet be “a munition of rocks” against “the tumults of the people,” and the threatening tide of rabid agrarianism! Men, who will candidly and without prejudice, examine every new project for ameliorating the race, and yet who will not be frightened, or be fooled by Fourier, or any other French infidel, from believing that the Church of God is the grand organ of all social improvement! Men, who will believe in a spiritual and invisible world of realities, as of infinitely highest moment, and yet will not be mystified by Swedenborg or any of his modern expositors, to forsake the written word of Revelation for the hallucinations of a Somnambulist!!! Men who will be ready to give democratic principles and institutions their due, and yet will neither be carried by their inordinate affections, to mobocracy on the one hand, or repelled by their prejudices, into anti-republicanism on the other! Men, who in philosophy will blend the ideal with the real—in education, harmonize the utilitarian and the æsthetic—and in religion secure and exemplify, and if possible make *Catholic*, in the genuine sense of the term, the happy eclecticism, which regards alike the claims of the objective and subjective, the outward and the inward, the individual and the general, combi-

ning right reverence for the past, a proper estimate of the present, and a sober expectation of the future!! Such a principle, we think, is to be found in the union of sound and sanctified scholarship. Thorough and sound Learning, combined with the elements of conscience and piety, constitutes true conservatism.

Scholarship may be deficient, either in being too superficial, or too contracted. American scholarship, is more generally deficient in depth, rather than variety. The restlessness and impatience of control, which so strikingly characterizes us as a people, and curtails so fatally the period of study, and urges our young men so prematurely into public life, is exceeding unpropitious to ripe scholarship. In this age of abstracts, compends, digests and labor saving mental machinery, when men write books on Pantology, and girls are studying treatises "*de omnibus rebus, et quibusdam aliis*," it is quite easy to know a little of everything. It is not impossible that youth, who have not passed what *Herr Deufelsdröck* so felicitously calls, "the agonizing age of puppyism," may be tempted to think they know more than their fathers or mothers, their professors or masters.

We do not pretend to affix the precise limit to the studies which ought to be embraced in sound scholarship. Every one is prone to construct his curriculum of indispensable study, according to his own predilections. Without disparaging other departments, we may safely say that sound scholarship should embrace two points, thorough knowledge of the Classics, and familiar acquaintance with History! We dwell on these, especially for their conservative influences, and as adapting men for the peculiar crisis of the age and world!

Sincere piety, and pitiable prejudice, in different ages and countries, have suggested objections against the study of the classics! But we hope and believe that the day will not speedily arrive, when such objections will have weight in this institution. We would plead for the classics, if for nothing else than as a counteractive to the ultra utilitarian tendency of the age. Classical learning embraces a rich fund of thought in itself. In its poetry, history and oratory, it gives us the record of the action of mind, under circumstances which, in the nature of the case, can never recur. We might as well wish, as individuals, in manhood, to obliterate all the treasured memories of childhood and youth, when life was fresh and young and green, as destroy the fragments that have flowed down to us from the classic period, the treasured memories of the childhood of our race. It embodies also these *forms of thought*, in the most faultlessly perfect language. The very drapery that clothes their proud monuments of mind, are exquisite and lovely. The diction of Homer, floats around his thoughts like the fabled mist around the Cytherean goddess, as she emerges in beauty from the sea. The shades of thought in Plato,

are communicated with a corresponding flexibleness of expression, which constitutes them, in our opinion, perfect paragons of beauty, notwithstanding the Savage criticisms of Walter Landor! The oratory, which “fulminated over Greece and ruled its fierce democratie”—for chaste simplicity,—the *lucidus ordo*, and æsthetic genius, are yet unsurpassed. We therefore fully accord with the Horatian prescription—

“Vos exemplaria Græca
Nocturna versate manu, versate diurna.”

“The subtlety of disquisition, the force of imagination, the perfect energy and elegance of expression, which characterize the great works of Grecian genius, make them intrinsically most valuable: but besides, from them have sprung, directly or indirectly, the noblest creations of the human intellect; the vast accomplishments and brilliant fancy of Cicero; the withering fire of Juvenal; the plastic imagination of Dante; the humor of Cervantes; the comprehension of Bacon; the wit of Butler; the supreme excellence of Shakspeare!! The triumphs of truth and genius over prejudice and power, in every country and every age, have been the triumphs of Greece. Where a few great minds have made a stand against violence and fraud, in the cause of liberty and reason, there has been her spirit in the midst of them, inspiring and encouraging and consoling; by the lonely lamp of Erasmus, by the bed of Pascal, in the cell of Galileo, on the scaffold of Sydney. Hundreds have been made wiser, happier and better, by the pursuits in which she taught mankind to engage—to thousands the studies which took their rise from her, have been wealth in poverty, liberty in bondage, health in sickness, society in solitude. Wherever literature consoles sorrow or assuages pain, brings gladness to eyes which fail with wakefulness and tears, and ache for the dark home and long sleep, there is exhibited in its noblest form, the influence of Grecian genius.”*

For their treasures of thought, their felicitous imagery, their models of style, and exemplification of the power of language, and their monuments of ages and minds, forever passed away, preserving, like their peerless models of statuary and architecture, the pictured ideals that can never be reproduced, the classic authors must always and every where form a part of the study of every sound scholar.

We presume that this is a settled point in this institution! We are not patrons of the Vandalism that would eviscerate every thing from the course of study, which the ultra utilitarian spirit of the age does not apprehend to have a commercial value, or bear favorably on the price of corn or cotton! If our literary institutions would exert a conservative influence, they must insist on making our young men acquainted thor-

* MACAULEY.

oughly and extensively with classic models! Many of our American youth, it is to be feared, with their early developed independence and fancied maturity, would grow restive under the classical training of Eton, which every nobleman's son in England must endure, or be scouted in after life as a sciolist.

Another essential element of sound scholarship, eminently conservative in its influence, is familiar acquaintance with History.

By History we mean, the record of what man has thought and felt—as well as what he has, in the ordinary use of the term, *done*,—the description of the interior world of mind, and its development, as well as the exterior world of events. And especially, *History*, not as a mere aggregation of isolated events, but the evolutions of an organic whole; outward events being but the results and exponents of the internal processes! The man who looks on the history of the world in this light, and becomes familiar with the successive stages of this development, must be conservative in his influence, while he who regards himself as an individual simply, and his age as isolated from all that has preceded or shall follow, who views the past as having no influence on the present, and the present on the future—might about as well not study History at all!

Nothing, probably, distinguishes the superficial from the thorough scholar, the conservative from the ultraist, so much as accurate knowledge of History, in this broad application of the term. Such a scholar starts in his investigations and efforts at advancement, from the vantage ground formed by the labors of his predecessors. He thus avoids *the monstrous waste*, (a temptation to which strong original genius without such preparation is continually exposed,) involved in reaching by independent processes of thought, what has long ago been as well and better reached before! It is of immense practical importance to realize that the mind, of the race, is capable of, and destined to, permanent advancement, and that some great principles may become so fixed, that it is evidence both of weakness and wickedness to disturb them! "*Nescire*," says Cicero, "*actum*," and we may also say, *cogitatum*, "*antequam nascimur semper esse puer*."

The generic intellectual life of man is not like an annual, which dies down to the root, thus running endless cycles of Tantalus-like disappointment, but like the oak of centuries, growing by successive accretions, to its period of perfection. It is the province of the sound scholar to discriminate between that which advances, and that which only reproduces, that which adds to the permanent acquisitions or promises to rectify the real evils of the race, and that which personal vanity or shameful ignorance would obtrude as original or important, though exploded ever so often in the past.

American scholarship is probably characterized as much by deficiency in this point as any other. Our peculiar circumstances and the romantic interest of our birth place and early education, as a people, exceedingly tempt us to consider America as the Globe, and the records of the race, prior to the discovery of Columbus, like the history of the Aborigenes, as of little real practical value! This great country of ours, by its proximity, obscures from our view a greater antiquity, even as a note, if near enough, will intercept the light of a star! We are prone to imagine that *American Institutions* started, like Pallas from the head of Jupiter, perfect at once, under the Vulcanic strokes of the Statesmen of '76, without aid from the antecedent discussions, conflicts and principles of ages! To correct this national vanity, and preserve us from rash experiments, we need a strong infusion of the historical element, and of reverence for the past, into our American schemes of Education. There as we know, a slavish worship, as well as childish contempt of the past. Both ought to be avoided.

A thorough acquaintance with the past, is of inestimable value as a conservative principle, amidst the perpetual recurrence of old ideas in new forms; the increasing projection of new schemes and systems, resulting from strong original genius without scholarship. It is peculiarly appropriate when plans of reform, and appliances of perfection, are pertinaciously urged, which have been proposed and exploded times without number. It is of great value, also, in repressing sciolism in all the departments of science; in adjusting the great principles of human polity; in settling the vexed questions, connected with man's social condition, and in threading his way through the mazes of opinion and currents of passion on the most interesting and awful of all subjects—religion! In all these cases the sound scholar is able to give credit to the sincerity and genius manifested, without being bewildered into acquiescence by the brilliancy of Genius, or driven to it by the dogmatism of ignorant sincerity. The history of Egypt and Babylon, Greece and Rome, the autocracy, democracy, the republic and the Empire, has been written in vain; yea, the existence of those nations and the great ideas they actualized, in the permissive Providence of God, are abortive, unless the schemes of public and social life, then attempted and exemplified, are made our models or our beacons, as they failed or were found successful! The touching story of the Gracchi, has been written in vain, and the sacrifice of these noble youths to the beautiful and ever fascinating ideal of universal social equality, will be fruitless, if modern Gracchi, the leaders of American agrarians, do not see in it, their own history predicted, and their inevitable fall, if they persevere, portrayed!!!

The history of the era of the English Revolution has been written in vain, and the actors in these scenes have lived, comparatively, to no pur-

pose, unless in the light of that intensely interesting period, the extremes of either side are rightly appreciated, and the excesses of both avoided. A man is a bigot, who believes all excellence was with Roundhead or Cavalier, Prelatist or Puritan, or that every right principle died with Cromwell or the martyred Charles!

No one who understands history, and has studied and realized through what centuries of conflict, and resistance of extremes on all sides, the Church of God secured something real and objectively true, independently of the varying lines of individual opinion and experience, and incorporated it with her symbols, will be willing to give up those solid foundations of his faith, for the new revelations of the most sincere fanatic or relinquish his *settled creed*, to avoid the scorn of the veriest anti-catholic advocate of private judgment! If ever the ideal perfection of man be actualized, if this be among the plans of an All-wise Providence, it must be, when strong original genius, having mastered the treasures and armed in the panoply of the past, shall start on the career of discovery and conquest, with powers developed by study, and steadied by familiar acquaintance with the acquisitions of preceding ages!

But to be *truly conservative*, scholarship must be more than sound, thorough and comprehensive! Such scholarship of itself, always gives to its possessor one of *the greatest elements of power*, but by no means insures its proper exercise. The power which is constituted by sound scholarship, a rich fund of thought, gathered from the best minds of our race, the capacity for wielding language, the instrument of thought and organ of power, in its most impressive style, an extensive acquaintance with the principles of human nature, illustrated by the varying Drama of thousands of years gone by, is tremendous and almost incalculable: but of itself, it gives no security that it may not be used, like the admirable Crichton's, only to bewilder and astonish, or to make a more accomplished demagogue, or graduate to higher perfection, the ultra Reformer, the Tyrant, or the Heresiarch!

The undisciplined child of genius, is often erratic, and therefore unsafe, so the mere scholar may be selfish, proud and vainglorious! *Sound scholarship*, to be truly conservative, must be *sanctified*. By this we mean *christianized*, baptized with the spirit and devoted to the glory of *Jesus Christ our Savior*. We do not falter, for an instant, in making this avowal HERE, for our views of truth do not vary with degrees of longitude and latitude. The same great fixed stars are in the horizon above and around us, especially one polar star, to be our guide, whether we stand in the desk, or plead the claims, and illustrate the uses of Learning. We know of but one rule of moral action, and source of obligation, for all classes, the prince and the peasant, the christian and the scholar,—*it is the will and glory of God!* A life of laborious and learned

investigation of truth and right, a life devoted to the highest walks of patriotism as a Statesman, or to the actualization of the ideal of beauty, in sculpture, poetry, painting, or architecture, may be, and ought to be, a life of faith on the Son of God, as much as the Apostle Paul's, or Francis Xavier's! The midnight hour of lonely study into the mysteries of nature, or the mazes of History, the works and the ways of God, may be cheered by a sense of the living presence of him "from whom all good thoughts and holy desires do proceed," and its results, as really be consecrated to the glory of Him who is the Father of Light, as that of the study and exposition of his word. On no other principle can these things be at all justified; otherwise, they ought universally to be abandoned! If it be *true*, that there is one to whom we are indebted for all our faculties, and to whom we are accountable for their exercise and proper development; if it be a fact, that there was one who loved us and died for us as a race, and who is living still, in near and real, though invisible relationship to us, as our master and friend, then that is a truth and a fact which must have an influence, and give character and coloring to every pursuit of human life!

This is not *cant*—converting the rostrum into the pulpit—but a sober view of duty, growing out of actual relations, as appropriate for the University as the church! We confess we have long been sick of the attempts to divorce scholarship from piety. There are those, good men we would hope too, who consider learning the enemy of religion. They disparage a sentiment, though conformed to the everlasting principles of morality, if it happens to be elaborated by the philosophical mind of Cicero—or a sublime idea of God, or a maxim of virtue, if found in the pages of Plato. They eschew a form of speech, or inimitable grace of language, which has the impress of the genius of Horace or Shakspeare! They violate Rhetoric for conscience sake, and outrage taste as a matter of principle. To us, all this is perfectly sickening; and with it, we have no sympathy. We consider the contributions of thought, the models of style, the moral principles found in the pages of Pagan genius, as much gifts of God, and proper auxiliaries to mental development, as his own handiwork in the creation, or his own clearer image in the word! We study Homer, Plato, Horace, Cicero, Aristotle, Shakspeare, in their proper place, to furnish the mind and refine the taste, with as quiet a conscience as we read our Bibles!

We do not hesitate a moment to say, that *piety*, however sincere and ardent, dissociated from discipline of mind, Education and Learning; unnaturally wrenched by arrogant self-sufficiency from the past—and arrayed with iconoclastic zeal against all that age has consecrated and history preserved, is not conservative, but destructive. But while we say this, that our meaning may not possibly be misapprehended, we also

say, that we are equally sickened and saddened too, at any attempt to divorce *piety* from *scholarship*! We have no confidence, we can have and ought to have no confidence in scholarship alone, unsanctified and unconsecrated, as a conservative principle. Without the consecration of all acquisitions and elements of power, by a sense of responsibility without a religious sense of dependence and gratitude for the gifts of original genius, and all educational auxiliaries, scholarship, the most profound, is only more portentous of evil, in proportion to its elements of power. History is full of illustrations of the mournful fact, that Genius and Learning have been prostituted to purposes of personal vain glory, and the most pitiable partizanship. The treasures of Learning, the lightening of Eloquence, and the graces of Style, have only combined to form a more dangerous Cataline—or prepare a mightier Sampson Agonistes, to pull down on himself and his countrymen, the ruined pillars of her institutions! It is therefore a grave question, whether Education, mental training, and the powers and graces resulting from thorough discipline of mind, without sanctification, is a greater blessing or curse. Whether it is worth while to have schools, where the elements of Learning are acquired, and no moral and religious influence is exerted; whether a College or University, where human genius receives the auxiliaries which make it more influential, and from which the fear of God and the influence of the Bible and the motives of christianity, are studiously excluded, is in the long run desirable! Such institutions have even seemed to us very like a great volcano, whose tremendous materials of destruction are gathered by the frantic hands of the very men on whom its outpourings of desolation will ultimately descend. Questions like these are not mere idle speculations, but subjects of the deepest solicitude; at least, to those who watch with intense anxiety, derived from the teachings of the past, the tendencies of the present, especially as they apply to our own country. These are matters of immense personal interest to those who cannot trust the future to chance, and who feel that every age has its responsibilities, and every individual must exert an influence on the organic development of humanity!

The vast mass of mind, and incalculable energies of action, now embodied in this land of ours, must and will be moulded, and that before long, into some permanent form; and as it assumes one form or another as it is left to the repellant influences of extremes, or brought by proper conservative principles to some homogeneous national character, it will be glorious in itself, and greatly instrumental in the great drama of human advancement!

In common with all who have looked on the experiment of our nation, and who feel the obligation of doing something for her permanent prosperity, we have tried to frame some theory for her conservation

and we have been able to find it nowhere but in the principle briefly sketched to-night, and which we trust this Institution will illustrate,—thorough Scholarship, sanctified by the spirit of true piety! Genius, the *vis insita*," educed by instruction; and graced by every possible auxiliary, and then "baptized in Siloa's brook fast by the oracle of God;" American genius, in the disposings of an All-wise Providence, inferior originally to none; and from physical influences, and the free institutions of our land, destined in development to be most eminent, consecrated by the grace of God to the glory of his Son. Such is our hope for our country and our world! Such a class of men will constitute an anchorage, amidst our agitations; a light house, amidst the deepening gloom: a true American aristocracy of mind, without which our mighty and increasing machinery will not work safely amidst the coming perils of the Republic. "Talk as we may, about the sovereignty and self-government of the people, History proceeds aristocratically. The first impulse of great events, and their steady progress afterwards, almost always spring from prominent individuals, in whom the spirit of the age, as it were, becomes flesh, and whom the mass of other men follow, by a kind of spiritual instinct." The history of the past, the reason of the case, the solemn teachings of the word of God, all testify that there is no absolute pledge of safety in the grandeur of our mission, or the awful effects of our failure, if we disregard the means of preservation which wisdom and forethought suggest! What a noble arena for the American Scholar! to conserve the interests and institutions of such a people, as the representatives and instruments of advancing civilization and christianity over the globe! Let the scholars of our land realize the picture drawn by the ancient poet,

"Justum et tenacem propositi virum,
Non civium ardor prava jubentium,
Non vultus instantis tyranni
Mente quatit solida,——
Si fractus illabatur orbis
Impavidum ferient ruinæ."

And more glorious than all this, and *beyond all this*, let them live and act under the inspiring influence of a present Savior and an approving God, an expected heaven, and an amaranthine crown—and our country's interests and institutions will be safe—and our country's influence perennial!

In endeavoring to accomplish these purposes, through this Institution, we speak in the name of the Faculty and Trustees, may we not ask for your coöperation, my fellow citizens.

Our city has heretofore been usually and honorably known and distinguished, for her mercantile and manufacturing eminence! This, *in*

its place, is very well. But she must do her part also in a nobler work—conserving and carrying forward the great interests of our race! Our energies must not be expended in elaborating our mineral resource into useful forms and fabrics. We must have a higher ambition, than to be rich manufacturers, and first rate transporters of merchandize—our city must seek a higher glory, than being the *terminus* of a variety of rail roads, the depository of immense produce, and the paragon city of the *iron and cotton trade*. There is a character which every city, as well as every individual, must form for itself—and now is our *formative period*. We have passed, or are rapidly passing, the first stage, of *accumulating capital*. We are approaching the more important crisis of its application. Our merchants and manufacturers are, or soon will be, *princes*! We must learn to use our wealth, in drawing out *the ore of mind*, by educational processes, as thorough as our appliances of iron elaboration, into the right stuff for the practical purposes of life! We must rear some mental monuments “*perennius are*.”

To this end, this University must concentrate our interests and energies—be a focus whence useful influences will go forth, not only over our city, but this region of the State, and the vast valley at the head of which we stand! The Literary and Scientific material of our twin cities, existing in a crude state, must here find a place of concentration and fusion; where generous rivalry and sharp attrition, will serve to brighten and develope what otherwise might be dormant and useless. This University should be—and can we not make it so—the place, not merely where children and youth may be educated, but whence the matured reflections of our most cultivated minds, might go forth to mould, refine and elevate our citizens!

With high gratification, we realize our present circumstances; and with high anticipations, though chastened into sobriety by the dark dispensation of Providence in removing one of our Professors, we look forward to the future! With a new and commodious building, with a tried Faculty, an earnest Board of Trustees, ample material in the crude state, and a fostering community, the Western University of Pennsylvania, may and ought, and we trust she will, take rank with kindred Institutions in our land, in the great work of securing Sound and Sanctified Scholarship, as the best conservative principle of our age and country!!

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